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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Important Texts

A skillful teacher was discussing with his class the reasons why Christians should come together frequently. Quite naturally they referred to our Lord's meetings with the Apostles, especially in the upper room, behind the locked door after the Resurrection, and with the two at Emmaus. They agreed that Jesus wanted to be present with His disciples, and they with Him. Then the teacher asked, "Is that still true?"

The class readily saw that any gathering of believers who were thinking about their Lord, and praying to Him, would find that He was present in their meeting. The teacher then clinched it with the suggestion, "Can we find a Bible text to help us remember this, always?" When no one happened to remember it, he proposed: "When two or three are gathered in My Name, there am I in the midst of them." The class repeated it several times, and on later Sundays the teacher made sure that they had all memorized it. Thus was added to the Christian equipment of these pupils not only the words of a vital text, but words that had been implanted with meaning that would last.

This is, broadly, how the rich resources of the Faith are utilized by the new ways of teaching. We do not hand out a great truth or Scripture passage directly, but prepare the way for its introduction. When we now speak frequently of our "resources" we mean the whole accumulation of Christian writings and practices which we would hope each rising generation might know and live by. Few can know them all. Clearly, some bits are more important than others. Can we, in our teaching program, make sure that we give the really vital ones to our children, to use all through life?

Golden Texts

We can, by an old and established method—the memorizing of certain key verses. In the past century there was a list of 52 "golden texts" commonly used, one for each Sunday. Each verse was memorized in every class. Unfortunately there were too many of them, and not enough teaching of their meaning. Yet surely some of these became treasures for personal devotion and exact understanding, and we might well reopen the question of such a list.

The refrain and challenge of these "Talks" over the years has been: What will your pupils have, as a result of being in your class this year, to use all through life? What main points have you tried to

impress so well that they will last? There will be much information and activity, and much discussion and self-expression. But *what have they memorized?*

We offer here a selection of important verses from the Bible which we might hope could be in the treasury of every Churchman. Most of us have so few beautiful phrases to bring into our prayers. Our talk is barren of Bible words where we would wish to speak in helpfulness. We wish we had, not so much "prophetic texts" in the old sense, but key passages which open the doors of the Faith. Which of these do you think you could give to your children during this coming year, not baldly, as words, but each in setting of its meaning to us?

Can You Recite These?

The Incarnation: "The angel . . . said, Hail, thou that are highly favoured, the Lord is with thee: blessed art thou among women." Luke 1:28.

"The Word was made flesh and dwelt among us. . . ." John 1:14.

Worship: "Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created." Revelation 4:11. "Where two or three are gathered . . . there am I. . . ." Matthew 18:20. "Lo, I am with you always. . . ." Matthew 28:20. "Jesus Christ the same yesterday, and today, and forever." Hebrews 13:8.

Spiritual life and death: "The wages of sin is death; but the gift of God is eternal life through. . . ." Romans 6:23.

Faithful prayer: "Ask and it shall be given you; seek and ye shall find. . . ." Luke 11:9.

Church life then and now: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Acts 2:42.

Benediction: "The grace of the Lord Jesus Christ, and the love of God, and the fellowship. . . ." II Corinthians 13:14.

God's will: "Not my will, but thine, be done." Luke 22:42.

"Ye ought to say, If the Lord will, we shall live, and do this, or that." James 4:15.

The Great Commission: "Go ye therefore and teach all nations, baptizing them in the name . . . teaching them to observe. . . ." Matthew 28:19-20.

The Eternal Sacrifice: "God so loved the world, that he gave. . . ." John 3:16.

The Spirit of Jesus: "Whatsoever ye do in word or deed, do all in the name of. . . ." Colossians 3:17. "Inasmuch as ye have done it unto one of the least. . . ." Matthew 25:40.

World Distress: "The Lord is King, but the people never so impatient. . . ." Psalm 99:1.

For the selection of most of the texts we are indebted to Fr. Palmer's devotional manual "What Ye Pray," Society of St. John the Evangelist, Canada, 1944.

The Living CHURCH

Volume 143 Established 1878 Number 26

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

December

24. Fourth Sunday in Advent
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents
31. Christmas I

January

1. Circumcision
6. The Epiphany

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis. SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.

The Cover

"Nativity Group, Trafalgar, 1960" is the work of Josephina de Vasconcellos. The group, created in 1959, appeared in Trafalgar Square, London, under a 90' Norwegian pine. A casting of the work has been made for use in Oklahoma.

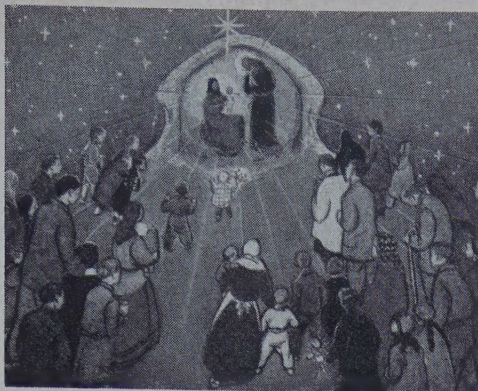


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and

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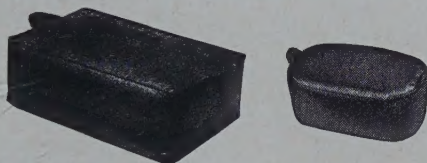
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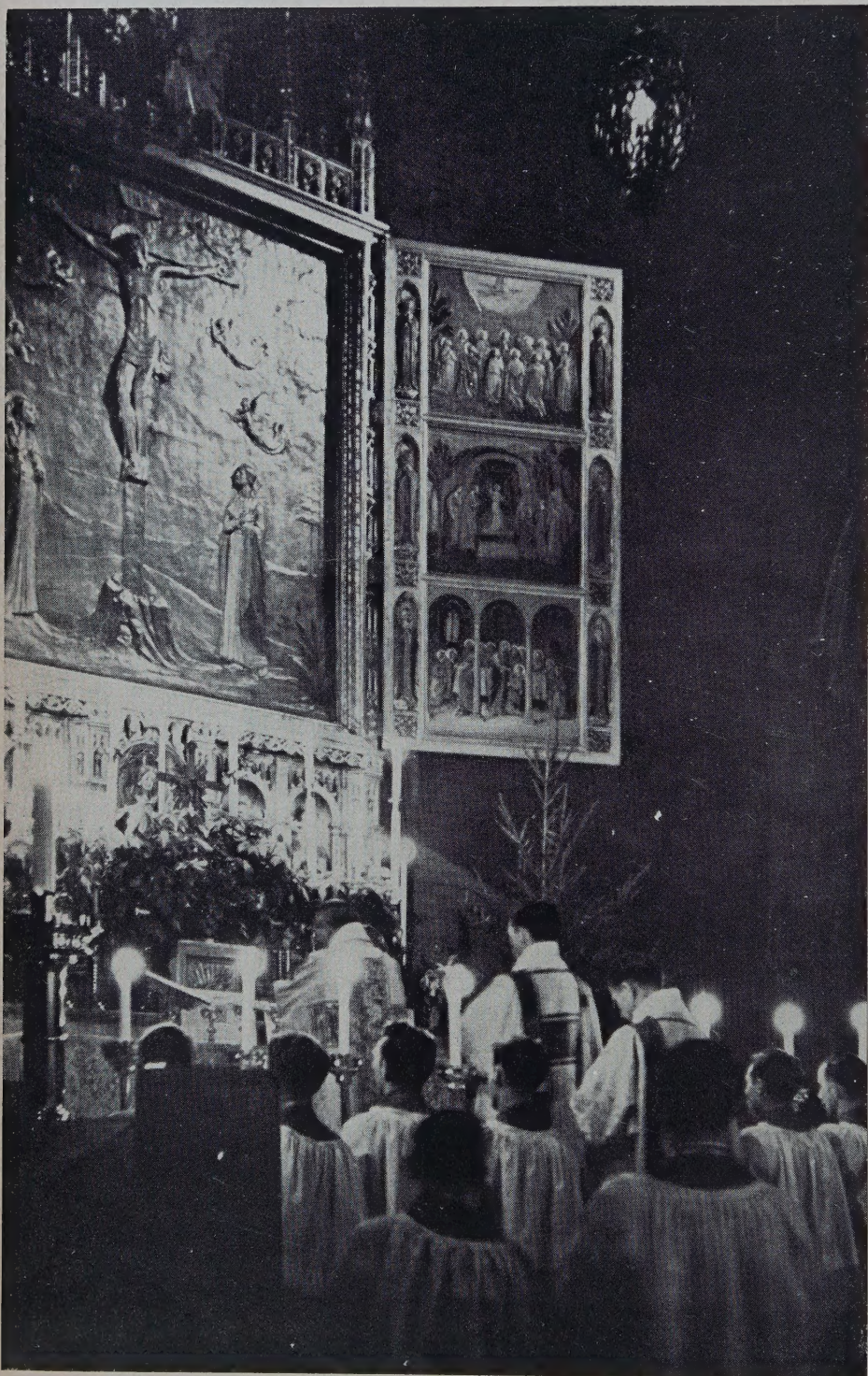
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O God, who hast made this sacred night to shine
with the illumination of the true Light; grant, we
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of that Light upon earth, we may also perfectly enjoy
it in heaven; through the same Jesus Christ our Lord.

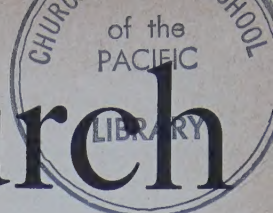
Gelasian Sacramentary (trans. by William Bright)



Episcopal Church Photo

The Midnight Eucharist at All Saints' Cathedral, Milwaukee, Wis. Photo won honorable mention (amateur) in the Church's third annual photo contest.

The Living Church



Fourth Sunday in Advent
December 24, 1961

For 83 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

NATIONAL COUNCIL

Independence?

Should the Episcopal Seminary of the Caribbean be an independent institution? That question, which has been discussed from time to time by the trustees of the seminary, was brought before the National Council at its meeting in Greenwich, Conn., December 12th to 14th.

At its June, 1961, meeting, the board of trustees of the seminary decided to ask the National Council to look into the possibility of allowing the school to incorporate in Puerto Rico as an independent institution. The school is now operated under the Overseas Department, with a constitution granted by the Council.

At a meeting held before National Council business sessions, the Overseas Department proposed that the president of the Council (the Presiding Bishop) appoint a committee to look into the matter. The Council approved the proposal. The committee will include two members of the Overseas Department, two members of the trustees of the seminary, and two others. It is to report to the May meeting of the National Council.

Among the advantages claimed for independence by its advocates are these:

"As a corporation formed under the laws of Puerto Rico, the seminary will be more distinctly Latin American, with respect to its present image, and thus less subject to some accusations already made against it, that it is *Americano*, or *Gringo*, or *Yanqui* in character. Corporate independence will strongly suggest ultimate financial independence. The Latin people can clearly say "it is ours," rather than "it is theirs," and the growing arguments against ecclesiastical colonialism will be greatly dispelled. The degrees awarded by the seminary will be bona fide degrees awarded, not by the National Council or a legally nonexistent school, but by a corporate reality. . . . The board of trustees will be a board in fact, rather than continuing in its present advisory role."

More National Council news next week.

SPOKANE

The Nature of Patriotism

Bishop Hubbard of Spokane, in a letter sent December 13th to all of his clergy, expressed regret for what he called the "unfortunate and irresponsible action" of "some vestries" in seeking to withdraw

The Presiding Bishop's

Christmas Message

Above all else, Christmas means that God is at hand. He is with us. Christmas is not simply one day out of 365. It is true, of course, that the day after Christmas we all go back to work, some weary and heavy-hearted. We read the statistics of the dead and injured on our highways; we are aware again, after a brief respite, of how precarious the world's peace is; we glance anxiously up at the sky to see what new thing is circling there. The tree begins to droop, the wreaths to fade. It will be a long time until December 25th comes again. But once we have made room for Christ in our lives, the fact of Christmas is with us every day — the fact that God so loves the world that He comes into it. And, having come, He does not go away.

This is what Christmas means to Christians. Jesus of Nazareth, a first century man who lived in Palestine, was, nevertheless, "God of God . . . who for us men and for our salvation . . . was made man."

This is what God did in Christ. When He came, it was not to inaugurate an annual celebration when good will and a spirit of generosity might abound for a time. God came into the world to lead us out of our frustration and helplessness and despair. He comes now, as He came that first Christmas, "He comes, and loves, and saves, and frees us."

(The Most Rev.) ARTHUR LICHTENBERGER
Presiding Bishop

from the National Council of Churches. He also described the impugning of loyalty of other persons while stating one's opinion as "subversion."

The vestry of All Saints' Church of Opportunity, Wash., a rural-suburban community east of Spokane, recently announced that it had withdrawn from any association with the NCC, which it claimed had "given aid to the Communist criminal conspiracy" and "deceitfully gives the impression that it speaks officially for the 39 million Protestants when it is not officially authorized to do so."

Robertson L. McBride, senior warden of All Saints', was quoted by the Spokane *Spokesman-Review* as saying, "The vestry concluded that the NCC as it is presently constituted and operated is a harmful and highly dangerous institution."

The Rev. William Hinckley Powell is rector of the parish.

Saying that such public statements

serve no constructive purpose, Bishop Hubbard said:

"Any person or group in the Church has the right to state an opinion or make a protest, but such will be more effective if made through recognized channels and to the proper authorities. I would call the aforementioned protest 'irresponsible,' as it was made by a body of Churchpeople who should have been better informed, and in an improper manner by a group of people who should have known better.

"On this particular matter each vestry should know the decision of the General Convention regarding it. Members should be subscribers to national Church publications, most of which carried stories about it. I am seeking further and full information about it, and when it is available I shall advise you and arrange to deliver it to you.

"Any vestry should know that when General Convention acts this is binding upon them, and that no appeal may be had from it save to the next General Convention. Any vestry may reasonably ask for a full explanation of why General Convention took particular action. Either our deputies, or I, will

be glad to give this at any time mutually convenient.

"It is my belief that people sincerely patriotic will do what they can to promote unity and cohesion in our society, and express trust of and in their neighbors. True patriotism is to be faithful to the Constitution and traditions of America, among which one of the most precious parts is that every man shall be free to state his opinion. However, to impugn the loyalty of another person in so doing is not patriotism, it is subversion. We should also consider that while promotion of concord and trust of one's neighbor is for the good of the country, for disciples of our Lord it is one of His Commandments."

Bishop Hubbard called for greater interest in annual parish meetings, where Church affairs can be aired, and from which expressions of opinion can be transmitted to the district convocation and ultimately to General Convention.

THE ARTS

Crossing Pageant

The world premiere of a pageant opera, *Novellis, Novellis*, is scheduled for Christmas Eve at the Washington Cathedral. The opera will be presented at 10:00 p.m. in the cathedral crossing, and will be followed by the traditional Christmas Eve midnight Eucharist.

The libretto for the opera, which tells the Christmas story from the Annunciation through the Birth of Jesus, was



arranged by John La Montaine, its composer, from three sources: the English miracle plays of the Middle Ages, the King James Version of the Bible, and the Latin liturgy. The language of each is said to have been preserved by Mr. La Montaine throughout the work, "to reflect the form and meaning of the Christmas story in three widely differing civilizations."

Paul Calloway, organist and choir-master at Washington Cathedral, will conduct the opera, and the choruses will be sung by the cathedral choir of men and boys. A 38-piece orchestra will accompany the presentation.

MONTANA

Information

The following message is printed at the request of Bishop Sterling of Montana, to "ease the answering of many inquiries directed to my office":

"The St. Labre Indian School at Ashland, Mont., is a missionary project of the Capuchin Fathers of the Roman Catholic Church. Their work is supported entirely by outside gifts derived from periodic appeal letters and is the sacrificial work of one man, the Rev. Emmet Hoffmann."

AFRICA

Bible Exchange

Queen Elizabeth of England, on a recent tour of Africa, attended a service in Freetown Cathedral, Sierra Leone, reportedly the oldest Anglican cathedral in West Africa.

Before leaving she presented the cathedral with a lectern Bible. As a token of her visit the queen was given a Bible in the Mende language, the first Sierra Leone language into which the Bible has been translated. [RNS]

MISSOURI

Ecumenical Parish

Nine churches in the northwestern part of the city of St. Louis, Mo., have organized a community-wide agency to coordinate their weekday activities and avoid duplication of efforts.

Called the "West St. Louis Ecumenical Parish," it encompasses an area of approximately two and one-half square miles.

Two Episcopal churches are included in the "parish." Also included are Presbyterian, Congregational-Christian, and Methodist churches. The two Episcopal parishes are the Church of the Ascension and Trinity Church.

The coöperative parish is an effort of the churches in the area to work together in facing some of the problems which can better be dealt with together than by one of the churches alone. A spokesman for the parish has said: "This serves notice to our community that these churches are anchored here, and intend to serve the general welfare of the community. We will work together to serve the good of our community."

A constitution has been adopted by the

nine participating churches. This provides that "each participating body retains its own identity and autonomy in internal affairs, but will seek to coöperate in any united strategy agreed to by the parish. It is understood that a church's decision not to take part in particular projects does not impair its membership in the parish."

The coöperative parish was formed after nearly a year of discussion and planning in which denominational officials shared, as did the department of research and planning of the Metropolitan Church Federation, of which the Ven. Charles F. Rehkopf, archdeacon of the diocese of Missouri, is chairman. The counsel of staff members of Grace Hill House, an Episcopal Church sponsored social agency, also was used.

The Rev. Anthony J. Morley, rector of Trinity Church, told a representative of THE LIVING CHURCH:

"Trinity Church is an old parish and has moved several times. I hope we have made our last move, for we intend to stay in this neighborhood. At the request of Trinity's vestry the name of the coöperative effort was changed from "Protestant Parish" to "Ecumenical Parish," for there are other Christian groups that may wish to become part of it. We believe our churches can best work together in areas where denominational differences are irrelevant. Already the effort has been valuable in our common approach and sharing of experiences in dealing with the many pan-handlers that seem to throng the area."

The Rev. Francis Washburn, rector of the Church of the Ascension, told THE LIVING CHURCH:

"My predecessor, the Rev. James H. Clark, had a great deal to do with starting this coöperative agency. Last winter this parish held a three-day conference on the inner city and this helped to cement our relationships. We have long been active in a secular agency, the West End Community



The Rt. Rev. Romualdo González-Agüeros was installed as Bishop of Cuba in Holy Trinity Cathedral, Havana, Cuba, on November 19th. Bishop González was elected at General Convention in Detroit, and consecrated in the Washington Cathedral.

conference, and we look forward to this new agency. There is no commitment on our part to enter into any phase of the program, but we intend to share in all we can where we can be of service to the neighborhood. We are not seriously interested in interdenominational religious services, but in the many things we can do together to witness to the community. We are really interested in a program of adult education, for we have found a great many of our neighbors who can neither read nor write."

NEW YORK

More Free Pews

The Church of the Incarnation has joined the number of churches in New York City abandoning the old system of pew rentals.

According to the *New York Times*, all sittings at the Church of the Incarnation from now on will be free. The church will be supported through contributions.

Pew rentals were discontinued at St. Thomas' Church and the Church of the Transfiguration ("The Little Church around the Corner") recently [L.C., October 29th]. The rental custom has been dropped in past years by Trinity Church, St. James' Church, and Grace Church, New York City.

CHRISTMAS

To Deck the Halls

A fir-balsam tree from a knoll alongside Turkey Tail Lake near the top of Maine will be erected on Christmas Eve in the residence of the Presiding Bishop in Greenwich, Conn.

For the second year, the Northern Maine Clericus is sending the Presiding Bishop's Christmas tree to the Most Rev. Arthur Lichtenberger and Mrs. Lichtenberger. The Rev. Henry Beck of the Diocese of Maine will present the especially wrapped tree to the Lichtenbergers.

The Rev. Messrs. Harold Hopkins and Carl Russell obtained the tree, along with Mr. Win Hodgkins of Millinocket, Maine. While rabbit-hunting early in December, four miles into the woods near Turkey Tail Lake, they cut the tree. Snow lay upon the slopes of the lake and tree country. "We found the tree we wanted, but no rabbits," said Fr. Hopkins.

THE VISIT

Sartorial Note

At his recent "courtesy call" on Pope John XXIII [L.C., November 26th], the Most Rev. Arthur Lichtenberger, Presiding Bishop, wore a magenta cassock and sash. While outdoors he also wore a black clerical cape and Canterbury cap.

It was erroneously reported in THE LIVING CHURCH that he wore a rochet and chimere.

WCC

SPECIAL REPORT

"Dwell in the Tent"

by CLIFFORD P. MOREHOUSE

The Third Assembly of the World Council of Churches concluded with the adoption of final reports and resolutions, and with a public closing service at which the Rev. Dr. Martin Niemoeller, one of the new-elected presidents, was the preacher. The service was held in the *shamiana*, a huge striped tent.

On the final day, the Assembly adopted "an appeal to all governments and peoples," branding war as "a common enemy" and "an offence to the nature of man." Revised and strengthened from an earlier version, the statement was presented by Dr. Nathan Pusey, Churchman, and president of Harvard University, on behalf of the committee of the Churches on International Affairs, and despite efforts of a strong minority to substitute a shorter and milder statement, it was passed in the end by a large majority, with both American and Russian delegations voting for it. Thus the newly-admitted Russians proved not to be an obstructionist bloc in matters relating to international affairs, so long as the Soviet Union was not made the specific object of criticism.

Two other specific messages were adopted — one on Angola, and one addressed to the Christians of South Africa.

The message on Angola, hotly debated and finally passed by the narrow margin of 179 to 177, with many abstaining, appealed to the government of Portugal

"in the name of humanity and of all that the Christian conscience cherishes," to bring to an end the violence and oppression in that land, and to insure that "the legitimate rights and political aspirations of the indigenous African people of Angola may be met expeditiously." The message further expressed grief "that a nation with a great Christian tradition should have so departed from the pursuit of human values that it stands accused at the bar of world opinion."

The Angola resolution attracted particular attention in the Indian press, because of the mounting tension with Portugal over Portuguese possession of Goa, the last colonial outpost on the west coast of India. But some who refrained from voting did so on the grounds that it was unwise to single out the situation in Angola when equally serious tensions were to be found in Berlin, southeast Asia, the Sino-Indian border, and elsewhere.

The message to the Christians of South Africa referred to the Cottesloe conference of 1960, when representatives of the member Churches in South Africa took a courageous stand against *apartheid* — the peculiarly oppressive form of segregation which is the law of the South African republic. Subsequently, certain Dutch Reformed Churches withdrew from WCC membership [L.C., November 19th]; but the message assured them that "those Churches which to our regret have felt bound to leave our fellowship" have not "been forgotten in our prayers." The message reminded all that the WCC believes firmly in the equality of all races and added: "Christians everywhere are involved in the struggle for the elimination of segregation on the grounds of race or color."

These messages on specific subjects far transcended the general "Message," intended for distribution in churches throughout the world. This summoned Christians everywhere to work for "community within nations and for peace with justice and freedom among them." It singled out young people who, all over the world, are "giving an example in their spontaneous offering of themselves," and noted:

"We Christians share men's eager quest for life, for freedom from poverty, oppression, and disease. God is at work in the opening possibilities for mankind in our day. He is at work even when the powers of evil rebel against Him and call down His judgment. We do not know by what ways God will lead us, but our trust is in Jesus Christ who is now and always our eternal life."

The basic report of the Third Assembly will deal with the three major themes of witness, service, and unity. Each of these major reports was hammered out in subsections, sections, and finally in plenary sessions, with second and third re-drafts and some last-minute changes. The re-

Continued on page 13

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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The Doctrine Of The Incarnation

by the Rev. Fredrick S. Arvedson

In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth."

Stated in its briefest terms the Incarnation means that God has become Man, has become enfleshed in Jesus of Nazareth. God the Son, the Second Person of the Blessed Trinity, took human nature in the Person of Jesus Christ. All other definitions regarding the nature of Christ are but elaborations of this simple formula; are the verbalizing of a fact, the interpretation of a life lived on this planet nearly 2,000 years ago.

In a cosmopolitan part of the eastern Mediterranean a small group of people had been through a certain experience. Apostolic preachers had presented them with the story of Jesus of Nazareth, His Birth and growth, His life and teaching, His miracles and parables, and finally His Passion and Resurrection. In the Gospels we find the record of this preaching, which, so the Apostles claimed, contained the "good news" of God's new Covenant with man. Then there came a time when those who heard this story were challenged to say whether they accepted it as true or not. To the Apostles, the Man Jesus was Master, Saviour, and God. "What think ye of Christ?" they asked their hearers, in the same manner that He had challenged them. Those who could answer with conviction, "We believe that this Jesus is both Lord and Christ," sealed their acceptance of Jesus by receiving Christian Baptism.

The theology of the Incarnation is based upon this story. For theology does not consist in parrot-like repetition of Biblical texts, but in rational thought

about Biblical data. Theology is based upon the *lex orandi* (that is, the rule of prayer and worship) and the *lex credendi* (the rule of faith and belief). Of these two, the *lex orandi* precedes the *lex credendi*, so that the Biblical data are mediated through the *lex orandi*. In other words, all the major doctrines of Christianity were lived devotionally, as part of the corporate experience of the Church, before their theological development became a matter of urgent necessity.

For example, from primitive times Christians lived Trinitarianly, before the doctrine of the Trinity began to be thought out conceptually. Similarly, the divinity of Christ was an axiom of the spiritual life before theologians turned their attention to the doctrine of the Incarnation. The rule of faith is developed on a close adherence to both Scripture and the rule of prayer.

These, then, are the details of the story out of which, through the rule of prayer and the rule of faith, the doctrine of the Incarnation was developed.

First, there was the authority with which Jesus spoke: "It was said by them of old time . . . but I say unto you. . . ." "Heaven and earth shall pass away: but my words shall not pass away." That is to say, the prophets had always said, in effect, "The word of the Lord came unto me. . . ." whereas Jesus boldly says, "I say unto you."

Second, there is the matter of forgiving sins. Jesus forgave sins in His own name and by His own right. We notice how extraordinary this was by the reaction of the scribes in their contentious "Who can forgive sins, but God only?"

Third, there is the claim of Jesus to be the Judge of all mankind. In St. Mark we read, "Then shall they see the Son of man coming in the clouds with great power and glory." Alan Richardson* is convinced that Jesus' use of the title "Son

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of Man" is definitely messianic, and is His own original choice and not the work of some Hellenistic interpolator. Again, Jesus declares in St. John (5:27) that the Father "hath given him authority to execute judgment also, because he is the Son of man." And whenever Jesus speaks of judgment there is the assumption that He will be the Judge.

Fourth, we cannot fail to be impressed by Jesus' utter lack of consciousness of sin. Some have suggested that the writers have idealized Jesus in this respect. The answer is that this would have required a degree of collaboration between the several New Testament authors which would have been a physical impossibility. The heart of the matter lies in the contrast between Jesus and all other great saints or holy men. The better the man, the more conscious he is of his own sins and failings. But Jesus never at any point shows a consciousness of sin in Himself. He never identifies Himself with sinful man, in the sense of being a sinner Himself. "The prince of this world cometh, and hath nothing in me." "Which of you convinceth me of sin?"

Fifth, His specific claim to be one with God is as clear a claim as one could pos-

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*An Introduction to the Theology of the New Testament, Harpers, 1958.

sibly make. "I and my father are one." P. T. Forsyth says, "When Jesus said, 'I and the father are one,' He uttered an experience which the author of the fourth Gospel cannot merely have imagined."

These several elements in the Gospel which are the Biblical material, along with much more, upon which the *kerygma* is based, were not deliberately inserted by the writers to deify their Master. This would represent an impossible degree of literary skill. More significant than this is the fact that they were Jews and, as such, rooted and grounded in the belief that there can be only one God. They would be the last in the world to try to deify Jesus. The only satisfactory answer to the presence of these elements in the Gospels is that they are the expression of the belief of the Apostles that was forced upon them by the fact of which they had been eye-witnesses.

If we accept the Gospel story as substantially the true record of the life and teaching of Jesus, we are left with one or another of two possible explanations. Either He was God, or He was not a good man. We cannot call a being who is no more than human a good man if he dares to speak with that inherent authority which stamps the teaching of Christ, if he usurps power to forgive sins, which belongs to God alone, if he asserts that he will judge the whole world. Jesus was at least a demented fanatic, or He was not merely man. St. Thomas summed it up when he declared, "My Lord and my God." In this Faith, the Apostles went out into the world preaching the "good news" that in the Person of Jesus of Nazareth is to be seen God Himself deliberately breaking into history and taking our human nature into complete union with the divine nature.

In working out the doctrine of the Incarnation, the problem arises of the meaning of words and titles used by Jesus of Himself and those applied to Him by the writers of the New Testament. I would refer you to the summary of the first part of Dr. Vincent Taylor's *The Names of Jesus*,* to see how they expressed the attitude of primitive Christianity to Jesus. Dr. Taylor affirms that it is clear from certain of the names that primitive Christianity had a firm grasp of the reality of Christ's humanity and that the use of some of them by the Evangelists is a tribute to their fidelity to the earliest tradition, since some of them soon went out of common currency. Likewise, some of the names and titles show how fully primitive Christianity recognized that Jesus was the Messiah of Jewish hopes. He illustrates this point and shows the procession of thought involved by citing the title "Christ," pointing out how its original messianic ideas came to be subordinated to the personal and liturgical uses of the titles "Christ Jesus," "Jesus Christ," "the Lord Jesus Christ," and



Courtesy of Milwaukee Art Center

"Christ preaching," etching by Rembrandt
The Church must define and hold the affirmation that Jesus is both God and man.

"our Lord Jesus Christ." We see the title gaining in emotional tone from its association with the name "Jesus," and in religious significance from its combination with the title "Lord," while in the phrases in which "our" is used, it of necessity shares in the communal atmosphere of these expressions.

The use of the title, "Lord," in primitive Christianity expresses the complete moral and religious sovereignty of Jesus. It was used in confessions and invocations in a manner which expressed veneration and worship. If it seems far removed from later Christological terminology such as *homooousion* and the Chalcedonian formula of two natures and one person, the attitude of worship which it expressed was bound to lead to theological and philosophical attempts to do justice to its meaning. Here we have an instance of the rule of prayer preceding even the rule of faith and certainly that of theological dialogue.

Another instance of this is found in the titles, "Son of God" and "the Son," which cannot have the same meaning when applied to Jesus as when used descriptively of all believers as "sons of God." Jesus was "the Son of God" in a preëminent sense. The meaning of the title has grown from its original messianic sense to something much more important, so that when St. John writes, "these are written, that ye might believe that Jesus is the Christ, the Son of God," all that is left of Jewish messianic teaching is the language. And when St. Paul, writing several decades earlier, says that "when the fulness of the time was come, God sent forth His Son," we have passed far beyond the idea of a divinely commissioned national deliverer to the thought of the preëxistent One who comes to our world from the depth of the being of God.

This is what happened to the words, according to Dr. Taylor's thesis: A man, revered, loved, and worshipped is described by terminology which bends and cracks under the strain, because it is being used to describe a unique person, and therefore to serve an end for which, humanly speaking, it was not intended from the standpoint of history. Divinity is felt before it is named. And this situation obtains throughout the long history of Christianity. First the perception, then the halting words, and then the despairing attempt to find better words. When at length the decisive word of Nicaea is spoken, all we can say is that this is the best that men can do.

The decisive word of Nicaea had to be spoken, however. Meanings had to be clarified. Men's minds, which are God-given, had to be brought into play on this fact which the Apostles and their successors were transmitting.

From this there had to come the dogmatic assertion or definition of the Incarnation which may be briefly stated in six sentences:

- (1) The eternal Son of God, the second Person of the Holy Trinity took human nature upon Himself.
- (2) He did this at a particular time and place by being conceived in the womb of the Blessed Virgin Mary.
- (3) He is perfectly divine and perfectly human.
- (4) His two natures, the divine and the human, are united without confusion, change, division, or severance, in one Divine Person.
- (5) He has one ego, or self, which is divine.
- (6) His human nature had a beginning, but will have no end: He is and always will be, Man.

Before this definition could be formulated it had to be hammered out on

**The Names of Jesus*, Macmillan, 1953.

the anvil of Christian experience and thinking. There were four main heresies which confronted the Church, and which required the Church to think through the implications of her primitive worship and teaching. Perhaps we should be grateful that they arose, for possibly we should not have had a clear definition without them. The first was the heresy of Arius, who denied the Godhead of Christ. He took the title "Son of God" in a literal sense, and declared that as a human son is later in time than his father and is subordinate to him, then Jesus Christ as the Son of God must be subordinate. This is to make Christ less than God and to defeat the purpose of Christianity, which is to unite men to God in and through Jesus Christ. Union with Christ is not union with God unless Jesus is wholly and completely God.

The Nicene Creed

The Nicene Creed (which is actually the thought of the Council of Nicaea supplemented by the decisions of the Council of Constantinople 56 years later, in A.D. 381) declared that Jesus is "the only begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, very God of very God; Begotten not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man." It thus insists on the equality of the Son with the Father. He is true God, en-fleshed by the operation of the Holy Ghost of the Virgin Mary. The doctrine of the Virgin Birth is part of the doctrine of the Incarnation. Not that we believe the latter because we affirm the former. On the contrary, the acceptance of the miracle of the Incarnation makes it not difficult to accept the miracle of the Virgin Birth. It explains, as a matter of fact, that which the doctrine of the Incarnation affirms, that the human nature received by Jesus from His mother Mary was united with the Only-Begotten Son by the operation of the Holy Ghost. In this connection you will recall how both St. Matthew and St. Luke state the fact of the Virgin Birth in a most straightforward and unargumentative way. There is no attempt to explain anything in their account, no hints why it should have happened in this way. And they draw no conclusions from it.

People have suggested that the story was invented. But there is no reason for its invention. It is also charged that it is the product of later Hellenizing influences in the Church. Dr. Alan Richardson is very emphatic at this point in declaring that the stories in St. Matthew and St. Luke dealing with the Birth of our Lord are as Jewish as anything else in the New Testament. He further points out that there is not one single parallel

in all Hellenistic religion and mythology to the story of the Virgin Birth. Upon examination, all alleged parallels turn out not to be parallels at all. There is no single instance of a *virgin* birth amongst them, since they all fall into the class of legends of a woman's becoming pregnant through intercourse with a divine being — a notion utterly repellent to the Biblical mind. So the source of the Gospel stories of the Birth of Jesus are not Hellenistic mythology.

The second heresy was that of Apollinarius, who denied that Christ was in the full sense man. This was rejected by the Council of Constantinople, which declared that Christ is plainly set forth in Scripture as a man, having a human will, mind, and feelings, "Not my will but thine be done," "Jesus increased in wisdom," "Behold, how he loved him."

The third heresy began with the concept of Christ as man and looked for some way of reconciling that belief with His Godhead. Nestorianism was rejected by the Council of Ephesus in 431 A.D., as it reaffirmed the decree of Nicaea that Christ was God from the first moment of His existence as man, and that the Greek term *theotokos* which means "bearer of God" is entirely applicable to the Blessed Virgin Mary.

The fourth great heresy, Monophysitism, is the belief that our Lord had but one nature, the divine one. The Council of Chalcedon, in 451 A.D., declared that Jesus Christ is one Person in two natures, the difference of the natures being in no way abolished because of the union, but rather the perfection of each being preserved and both concurring in one Person. Thus the doctrine of one Person in two natures became the middle way along which the Church was in the future to walk.

To some people these are irrelevant matters. Others criticize them on the ground that they do not solve the mystery of the Incarnation, though this is an unfair criticism because the mystery of the Incarnation cannot be solved. But the Church must define and try to hold in suspension, as it were, the paradoxical affirmation that Jesus Christ is both God and man in the fullest possible meaning of each of these two concepts.

The Decisive Step

Of course the Incarnation must include the Passion and the Resurrection. Without these there would be no Gospel. God Himself takes the initiative. The Incarnation is the decisive step taken by God. He deliberately breaks into history to affect all history. How apt are these words written perhaps not too long before the event which they unconsciously foretell:

"When all things were in quiet silence and night was in the midst of her swift course, thine almighty Word, O Lord, leaped down from heaven out of thy royal throne."

*Sometimes it is
a terrible and drastic
step for men and women
to admit they are not God*

"There Standeth One Among

This concludes the series of meditations [L.C., December 3d, 10th, and 17th] dealing with the themes of the Church's observance of the Advent season.

There are three statements which John the Baptist made while preaching in the desert, which the Prayer Book calls to our attention on the Sunday before the Birthday of the Christ. At first glance they may not seem to be related, but they are subtly and vitally so. These are the statements:

"I am not the Christ."

"I am the voice of one crying in the wilderness."

"There standeth one among you, whom ye know not."

Hearing these words, we hear again the Advent preacher. The desert wind sweeps through the church. The rough forerunner of the Christ is before us, in his camel skins, blunt, frank, and realistic, as he was on that day when the priests and Levites journeyed from Jerusalem to ask him who he was. He told them that he was not Elijah: he was not



St. John the Baptist, pictured by the 15th-century Dutch painter, Geertgen tot Sing Jans: "I am not the Christ."

You...."

by the Rev. Marion L. Matics, Ph.D.

Vicar, St. Francis' Church, Levittown, N. Y.

that prophet. "Who art thou?" they asked him. "He confessed, and denied not; but confessed, I am not the Christ."

Maybe it does not seem, off-hand, to be such an extraordinary declaration that a man should simply deny messiahship, but as John would tell us, if he used modern colloquial speech, "Take another look." Consider the sorry record of history, the plethora of would-be and self-appointed saviours, the hordes who have come among us, in politics and religion, making fantastic claims, inventing ego-centric systems, and enthroning and deifying themselves. Time after time the world has suffered from leaders who have led men nowhere but to the leader. Time after time we have followed false messiahs into the glittering quicksand of their own self-glorification and our disillusionment. History provides many mighty names of this wickedness, and in our own day it is not too hard to find several good examples of the kind.

On a more modest scale, the same thing is represented by anyone who is solely concerned with self-interest, from the overly possessive parent who absorbs the very life of his children, the

nagging husband and the shrewish wife who recognize no right of independence for the other, to any irresponsible bully who uses men and women as mere objects to suit his purpose. We can find our own examples and pray for them, and we honor those, like the Baptist in the desert, who are not thus self-engrossed.

It is a terrible and a drastic step sometimes for men and women to admit that they are not the center of the universe, to admit that there is a greater than they, to admit that they are not God. Yet, for a practical modern application of the ancient truth, there is the success of Alcoholics Anonymous, which requires an acknowledgement that there is a power, whatever it may be, which is greater and stronger than oneself. Members of AA have found that it is only by making this acknowledgement that a new and more powerful will to live can be evolved.

On many levels, humility is prerequisite to the achievement of a right relationship with others and a right relationship with God. As John the Baptist calls upon us to repent and be saved, he himself furnishes an example of the initial step, and that is the humble and pro-

found admission, "I am not the Christ."

But his questioners pressed him further. "Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord. . . ."

We have been told what we are not: now we are told what we should be. We are not the Christ, but we should be witnesses to the Christ, preparing the way of the Christ, proclaiming the Christ in the deserts of the world.

It is a clear implication of this statement that, although ours is the most outgoing, extroverted, friendly, and missionary of all religions, we should never be appalled by the fact that the out-and-out practising Christian is almost always in the minority. The active membership of a Christian community is almost always a small fragment of the total number, and even in a nominally Christian family it will be seldom that all are of equal devotion and loyalty to their Faith. Non-believers often enjoy pointing this out to us, and the only answer is, "So what?"

The destiny of the religious man or woman is to be a member of a minority, a member of a remnant, a witness like the voice in the wilderness, persistent, declamatory, and unsubdued — like John the Baptist, crying and proclaiming the Christ, making straight the way of the Lord.

Numbers have a place in Church life, and it is great to have a big budget and all that; but in these conformist days it is well to remember that just about every single Biblical hero represented a minority point of view. Moses; Joseph; Samuel; David before he was King; the prophets, harsh and unpopular in their day, Amos, Hosea, Isaiah, Jeremiah, and all the rest; St. John the Baptist; the Apostles (only one was not a martyr for his Faith); our Lord, Himself a martyr — these are the bearers of the witness, these proclaim the unpopular truth.

The most important point, however, is that the remnant is never satisfied with just being a remnant. There is a little paradox here: The minority is not content and it is not self-sufficient. It cries out and by its nature it proclaims and there is no end to its proclamation. The voice in the wilderness speaks to the pious, to the evil, to the indifferent, to the undecided, and to all men everywhere. The whole world is a place of witness and of worship; there is not a particle of earth which is not a pulpit.

"Jesus was not crucified in a cathedral between two candles," writes the founder of the Iona Community, Scotland, "but on a crossroads so cosmopolitan that they had to write His title in Hebrew and in Latin and in Greek," or shall we say, in English, in Bantu, and in Afrikaans — at the kind of place where cynics talk,

Continued on page 16

Come and See

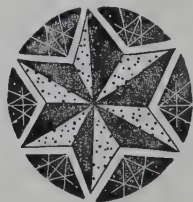
Let us now go even unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known unto us." So said the shepherds to each other on that first Christmas; almost two thousand years ago, when they had been given a glimpse of the heavenly joy that surrounded the birth of the Saviour.

So they came, and they found a tiny new-born baby in a stable, tenderly wrapped up but lying in the animals' feed trough. There was no room for Him, nor for Joseph and Mary, any place but the stable.

It is a story of contrasts, but perhaps the earthly contrasts are more striking from the human point of view than from the divine. The King of kings ought to be born in a palace rather than a stable. The Wisdom from on high, the Logos, or Expressed Thought, of God should be a full-grown man rather than a baby. But the gap between the Uncreated and the creature is far greater than the gap between rich and poor or between mature wisdom and infantile innocence.

"Why lies He in such mean estate
Where ox and ass are feeding?
Good Christian, fear: for sinners here
The silent Word is pleading."

When theology becomes overly philosophized, it plays with abstract propositions, such as the proposition that God-made-man *could* have been conceived and born of human parents in the ordinary way; or, on the other hand, that a being virginally conceived by the will of God *could* still be man, and nothing but man. But



the Christian Gospel is not a matter of imaginable could-be's; it is the action of God in history for men, made known to men in such wise that the high and the humble may look up and believe and be saved.

For that matter, we may speculate that if the baby Jesus had died in the slaughter of the innocents, His death would still have been that one, perfect, sufficient sacrifice for the sins of the whole world which brings about atonement between man and God. It satisfies all the theological requirements, except the practical requirement of making this cosmic event known among men.

For God did not become incarnate in order that something should happen to God but in order that something should happen to men. These things are made known to us through our senses, not merely as intellectual propositions, but through every avenue of communication and experience. We have, in the fine

phrase of the Epistle to the Hebrews, "tasted the goodness of the word of God and the powers of the age to come."

"Come and see," says Jesus in the first chapter of St. John's Gospel in answer to the disciples' humdrum question, "Rabbi, where are you staying?" "Come and see," says Philip to Nathaniel a few verses later, in answer to a question of much deeper import. There is an echo here of the shepherds', "Let us go over to Bethlehem and see this thing that has happened." And to this day the Church makes the good news known not merely by verbal assertion but by the invitation to come and see and touch and taste.

The name, Bethlehem, means "house of bread." Christians have long delighted in finding a relationship between the "Bethlehem" of the Nativity and the "bethlehem" of the parish church where our Saviour comes to us as the Bread of Life. Through the Holy Communion we are united with Him who is in essence invisible, unknowable, untouchable, wholly other than man. And these sacramental dynamics are possible because He who is God from eternity to eternity has entered into time and space and become a part of it. The cup of blessing which we bless is a participation in the blood of Christ. The bread which we break is a participation in the body of Christ.

An ancient heretic named Nestorius, anxious to defend God the Word from the indignities of creaturehood, tried to draw a sharp dividing line between the things that were true of the Word and those that were true of "the Emmanuel," or Christ. To Nestorius, it was not the Word, but the flesh, that suffered on the Cross. But St. Cyril of Alexandria pointed out that in the Holy Communion we receive the body and blood of "the Word which gives all things life," and that Nestorius's teaching would "rashly dissolve the power of the mystery." What we receive in Communion is not the dwelling place of the Word but the Word Incarnate.

So, the tiny baby of Bethlehem is the Word made flesh. One might almost think that at this point He is more God than man, for a baby has such a long, long way to go before his eyes can see clearly, before his ears can distinguish between sounds, before his brain can interpret speech, before his arms can find what he wants to hold or his legs can take him where he wants to go. He is man, to be sure, but such a little, incipient expression of humanity. The only-begotten Son, who is in the bosom of the Father, reaches down thus far to be cradled in the bosom of a virgin mother, whose "Be it unto me according to thy word" is the first whole-souled response of mankind to the Gospel.

It is right that Christians should repeat through the ages the angel's salutation, "Hail, Mary, full of grace" and should call her peculiarly "blessed" with a special word (*eulogemene*) not ordinarily used in the New Testament to characterize created beings. But, remembering that the humanity her Son received from her was a humanity as real in all particulars as hers — and ours — we approach the Father through Him, in the confidence that He is "Man, of man," as well as "God, of God."

Thanks be to God for His unspeakable gift! Let us now go even unto Bethlehem and see this thing which has come to pass, which the Lord hath made known unto us.

result is that these suffer in many respects from "committee English" and from the compromises that necessarily characterize such documents. Nevertheless, some genuine gains and new insights are recorded in them — and particularly in the one on unity.

The report on witness is divided into three sections: Jesus Christ the Saviour of the World; Communicating the Gospel, and Reshaping the Witnessing Community. Some passages called forth lively debate between the Germans and other Continental theologians on the one hand and the British and Americans on the other — particularly on the subject of the extent to which the redeeming power of Christ is to be found among non-Christians. In this the Anglo-Americans found strong support among the Eastern Orthodox and the younger Churches of Asia and Africa — a theological alliance quite unlike the cleavages of the political world.

The witness report bore strong testimony to the common faith in our Lord, "confirmed in us by our worship and study together in the Third Assembly," and transcending the differences among Churches. Indeed, this underlying unity was a strong note in the Assembly — far more evident than in previous WCC meetings.

In a key paragraph, the report said:

"Above all else, the Spirit stirs up the Church to proclaim Christ as Lord and Saviour to all the nations and in all spheres of life. The Church is sent, knowing that God has not left Himself without witness even among men who do not yet know Christ, and knowing also that the reconciliation wrought through Christ embraces all creation and the whole of mankind. We are aware that this great truth has deep implications when we go out to meet men of other faiths. But there are differences of

opinion amongst us when we attempt to define the relation and response of such men to the activity of God amongst them. We are glad to note that the study of this question will be a main concern in the continuing study on The Word of God and the Living Faiths of Men. We would stress the urgency of this study. In the Churches, we have but little understanding of the wisdom, love and power which God has given to men of other faiths and of no faith, or of the changes wrought in other faiths by their long encounter with Christianity. We must take up the conversation about Christ with them, knowing that Christ addresses them through us and us through them."

Strong emphasis was laid on the special opportunities of laymen to witness to the Faith, and their responsibilities in this connection, as well as the need for better training and understanding of the Faith. "Only laymen can speak to their fellows in terms of their common involvement in the work upon which they are engaged, and can demonstrate that the Gospel of Christ is highly relevant to this actual situation," the report observed. Finally, it called upon the Church to become a pilgrim Church, "not afraid to leave behind the securities of its conventional structures, glad to dwell in the tent of perpetual adaptation, looking to the city whose builder and maker is God."

The report on service noted that, as distinct from the world's concept of philanthropy, Christian service "springs from and is nourished by God's costly love as revealed by Jesus Christ. Any Christian ethic of service must have its roots there."

In a world of rapid technological and social change, the report notes, "a world strategy of development is overdue," and "part of our service — as producers, consumers, or taxpayers — lies in our willingness to share with others, and to subordinate our personal, group, or national interest to the well-being of all." Nor can government be the sole medium in carrying out Christian social responsibilities.

"Christians can never give the state their ultimate loyalty. The Church must always see both nation and state under the judgment as well as the mercy of God as known in Christ — Churches must be prepared for conflicts with the state in any nation and under any political system. They should hope and pray and work for a political system which, within its own structure, expresses its recognition that man is not the creature of the state, that the state is not the lord of its conscience."

On disarmament and the nuclear problem, the report had this to say:

"The recent violations of the moratorium on nuclear bomb testing have shocked the nations into a new realization of the acute danger and horror of modern warfare. . . . War in its newer forms is understood not only by Christians but by the general conscience of the nations as an offence against both the world of nature and the race of man, threatening annihilation and laying on mankind an unbearable burden of cost and terror. . . . Christians must press most urgently upon their governments, as a first step toward the elimination of nuclear weapons, never to get themselves into a position in which they contemplate the first use of nuclear weapons. . . . Total disarmament is the goal, but it is a complex . . . process in which the Churches must not underestimate the importance of first steps. . . . Experts must debate techniques, but the Churches should constantly stimulate governments to make real advances."

It was in the report on unity that perhaps the most hopeful progress was made. The basis of this was an improved version of the "St. Andrew's statement," adopted originally by the Faith and Order Commission and the Central Committee last summer. In its revised form, the nature of the unity we seek is thus defined:

"We believe that the unity which is both God's will and His gift to His Church is being made visible as all in each place who are baptized into Jesus Christ and confess Him as Lord and Saviour are brought by the Holy Spirit into one fully committed fellowship, holding the one apostolic Faith, preaching the one Gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all and who at the same time are united with the whole Christian fellowship in all places and all ages in such wise that ministry and members are accepted by all, and that all can act and speak together as occasion requires for the tasks to which God calls His people. It is for such unity that we believe we must pray and work."

All the rest of the report on unity is,

CHRISTMAS, 1961

What graces your house this Christmas,
A tree, with garlands furled?
Are its gifts for the love of giving,
And the greatest Gift in the world?

What glows from your house this Christmas,
With its trinkets and jewels styled?
Are its warm and festal candles
To light the way for a Child?

What is your house this Christmas,
As the holidays begin?
A humble shelter to welcome Him —
Or only a busy inn?

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in effect, a commentary on this important statement of the goal.

Further passages in the unity report dealt with implications of this statement for the future of the Ecumenical Movement, particularly in relation to four questions:

1. What are the proper functions and limits of the WCC in regard to unity among member Churches? Chief among these, it was noted, is "faithful prayer for the unity of Christ's Church as and when He wills it." The WCC may not attempt to violate the autonomy of any member Church, nor attempt to impose specific plans or concepts of unity. But it can give consultative assistance to Churches engaged in unity conversations on request, and it "may now be ready to make penetrating inquiries into the way in which the very structures of the many Churches tend to impede efforts by those Churches to manifest greater unity."

2. How does current thinking on unity affect our understanding of the nature of the WCC itself? This may require a re-thinking of the "Toronto statement" on the Church, the Churches, and the World Council of Churches — a matter committed by the policy reference committee to the Central Committee, in another part of the report.

3. How may world confessional bodies contribute to . . . the unity of the Churches? Some see the growing fellowship of world Lutheranism, world Anglicanism, etc., as a help to unity and some as a hindrance. The report calls for further study of this matter.

4. Is the WCC now able to find new light on the problems of intercommunion? Reports of the Youth Assembly at Lausanne in 1960, the Bossey consultation last March, and the pre-Assembly Youth Conference at New Delhi in November,

What Need We More?

What need we more
Today to see
Than a Saviour cradled instantly
Within hearts' penury?

What need we more
Than this — than this
Recurring birth, reviving kiss
To every frailty?

What more need we
Than this to be:
Host to the source of healing power
Informing every fearful hour.

LOUISA BOYD GILE

all expressed "anguish and urgency" at the problem of divisions at the Lord's Table, particularly at ecumenical conferences. But the report notes that "this is not a division between generations but between and within Churches and their members, and no one has excuse for apathy or resignation toward it as we meet in ecumenical gatherings." The report recommended reconsideration of the policy laid down at Lund in 1952, and added:

"Time for more reflection upon this might well be available before the fourth World Conference on Faith and Order in 1963, when we hope that further consideration of this question will be undertaken."

The New Delhi Assembly took final action to amend the constitution of the WCC, so that in the future the basis of

membership will be clearly trinitarian. The new description of the basis reads:

"The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

It was recommended that the Fourth Assembly (tentatively planned for 1967) consist of 700 delegates, subject to permission to the Central Committee to increase or decrease this number by not more than 20%. It was felt that a substantially larger Assembly would be unwieldy, despite the growing number of member Churches; but that a smaller one would tend to limit membership largely to professional leaders and officials.

There was much discussion of criteria for membership, particularly for smaller Churches. Although the Assembly admitted 23 new members at an earlier session, some of them relatively small, the applications of half a dozen others were not presented to the Assembly for its consideration. Among these were the Spanish Episcopal Reformed and Lusitanian Churches, in which the American Episcopal delegation was particularly interested because of our recently-enacted state of full communion with them. (Bishop Molina of Spain and Dr. Luis Perreira of Portugal were present as observers.) In the end, the problem was referred to the Central Committee, with instructions to consider constitutional clarification by the Fourth Assembly. Meanwhile, the Central Committee is authorized to set up a classification of "associated Churches." It is hoped that the Spanish and Portuguese Churches may be accepted on this basis.

A "declaration on religious liberty" was adopted, based on the Universal Declaration of the United Nations: "Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom — either alone or in community with others, and in public or private — to manifest his religion or belief in teaching, practice, worship, and observance."

Invitations to hold the next Assembly were received from Addis Ababa, Ethiopia, seat of the oldest Christian Church (Coptic) and nation in Africa; and from Australia. Referring these invitations to the Central Committee, Dr. Franklin Clark Fry observed that this pretty well depleted the supply of continents, since Assemblies had already been held in Europe, North America, and Asia.

The Assembly expressed sympathy with the people of Algeria as they are affected by the strife there. It also adopted a message, proposed by Archbishop Coggan of York, to the delegation elected from East Germany, most of whose members had not been permitted to leave that country.



Lutheran Bishop Otto Dibelius of Berlin (second from left) shakes hands with Metropolitan Yoannis of the Coptic Church of Egypt while two members of the Salvation Army in India look on. People of many denominations and places met at New Delhi.

WCC Photo



WCC Photo

The five official Roman Catholic observers at the World Council of Churches' Third Assembly in New Delhi are from left: the Rev. Edward Duff, S.J., of the Institute of Social Order at St. Louis, Mo., and author of *The Social Thought of the World Council of Churches*; the Rev. M. J. Le Guillon, head of Istina Ecumenical Institute in Paris, France; the Rev. Joseph Edamaran, S.J., head of the Jesuit vice province of Kerala in southern India; the Rev. Ivan Extrass, chancellor of the Allabahad diocese in northern India; and the Rev. Jan C. Groot, professor at the Roman Catholic seminary at Warmond, Holland.

delegates were defensive about their customs and convictions. At New Delhi there was no watering down of convictions, but there was much more of an effort to find the measure of unity that underlies our differences, and to build upon it.

2. The Orthodox Churches are playing a larger and more constructive part in the Ecumenical Movement. The Amsterdam and Evanston reports, like those of earlier meetings, bristle with footnotes setting forth "irreconcilable" positions of the Orthodox delegations. I believe the New Delhi report will have only one such footnote, and it will set forth an Orthodox amplification rather than an objection to the body of the report.

3. The "younger Churches" of Asia and Africa have taken a more prominent part. This is partly because of the Asian setting of the Assembly, but is even more, I believe, because the days of "ecclesiastical colonialism" are rapidly vanishing, and the Churches of Asia, Africa, and (to a lesser extent) Latin America are developing vigorous new leaders.

4. The WCC is becoming representative of a much larger segment of Christendom. The admission of the Russian, Polish, and other Orthodox Churches of the Soviet bloc on the one hand, and of two Pentecostal bodies on the other, brings both new opportunities and new problems.

5. New Delhi has meant the first major confrontation between some of the oldest and some of the youngest Christian Churches. This has begun to result in

what Dr. Visser 't Hooft describes as an "ecumenical chemistry" which may have far reaching results. Strangely enough, both the Orthodox and the Pentecostals bring in an element of mysticism that is largely lacking in Western Christianity.

6. There is much more of a tendency to move forward, what Dr. D. T. Niles has described as a "quiet determination to do something," rather than just to talk about it. If the keynote of Amsterdam was the coming together of the Churches, and of Evanston renewal of the determination to stay together, it may fairly be said that the keynote of New Delhi was to advance together.

7. The much-feared split between East and West has not occurred. The Russian Orthodox delegates have coöperated fully and constructively in all aspects of the Assembly's work. They have made a particularly valuable contribution in the area of Faith and Order. There has been no evidence of "cold war" relationships between the Russian Orthodox and Western delegations.

8. The presence of official Roman Catholic observers, and the cordial way in which they have been accepted, marks a milestone in relations and understanding between the WCC and the Church of Rome. The cordial reception of Bishop Lichtenberger by the Pope is another evidence of all this. Still another is the fact that the Roman Catholic archbishop of Delhi and his coadjutor held a reception for WCC leaders and engaged them in friendly and understanding conversation.

9. The Assembly has, I believe, made a favorable and constructive impression upon the Indian public, mainly non-Christian, and on the Asian world. Press coverage in the Indian newspapers has been widespread, intelligent, and generally favorable. Radio and television coverage has also been excellent — even exceeding, we are told, that of the Evanston Assembly.

10. The Ecumenical Movement will, I am convinced, enter into a new phase after the New Delhi Assembly. It no longer needs to be defensive. It is no longer a hobby for an inner coterie of "ecumaniacs." It is a great and increasing fact of Church life, a force that must be reckoned with — one that perhaps holds the key to the future of Christendom.

ACU CYCLE OF PRAYER

December

24. Church of St. Michael and All Angels, Denver, Colo.; St. Barnabas', Chicago, Ill.; Christ Chapel, Brooklyn, N. Y.
25. —
26. St. Stephen's Cathedral, Portland, Ore.
27. St. John's, Kissimmee, Fla.; Church of St. John the Evangelist, Newport, R. I.; St. John's, Lockport, Ill.; St. Paul's, Staten Island, N. Y.; Sisters of the Community of St. John the Evangelist, Brooklyn, N. Y.
28. All Saints', Weatherford, Texas; Holy Innocents', Corte Madera, Calif.; Church of the Holy Innocents, Highland Falls, N. Y.
29. St. Luke's, Hot Springs, S. D.
30. Oratory of the Guardian Angels, North Bennington, Vt.

The New Delhi Assembly closed with a great act of corporate worship, attended by Christians from many parts of India as well as by Assembly participants. Its climax was the recitation, in unison, of these stirring affirmations, commended to the members of all Churches throughout the world:

"We confess Jesus Christ, Saviour of men and the Light of the world:

Together we accept His command;

We commit ourselves anew to bear witness to Him among men;

We offer ourselves to serve all men in love, that love which He alone imparts;

We accept afresh our calling to make visible our unity in Him;

We pray for the gift of the Holy Spirit for our task."

Evaluation

It is impossible to cover all the reports and activities of the Third Assembly, or to give an adequate picture or interpretation of its many facets. "New Delhi, 1961" is bound to mean many different things to those who had the privilege of being here, whether as delegates or in some other capacity. And there were many present in other capacities — 350 alone for press, radio, television, and film coverage, reported to be the largest and best of any meeting ever held in Asia. The Assembly will mean still other things to those not present, but whose eyes have been turned toward New Delhi, with prayer and interest, from all parts of the world. And it means still other things to outside observers like Billy Graham, who told the press after three days that the Assembly wasn't "dynamic," or Carl Macintyre, who came as usual to find fault with the WCC and all its works.

My own evaluation, based on comparison with the First Assembly at Amsterdam in 1948 and the Second Assembly at Evanston in 1954, may be summarized as follows:

1. The World Council of Churches has grown more mature. At Amsterdam and at Evanston, Churches were primarily concerned with their differences, and

ONE AMONG YOU

Continued from page 11

and thieves curse, and soldiers gamble, because that is where He died and that is what He died about, and that is where Churchmen should be and what Churchmen should be about. These splendid words would be echoed by John the Baptist, a voice of faithful witness.

But after the priests and the Levites received the reply from John, that he was not the Christ but the voice in the wilderness, they continued the discussion. A quibble came next. Why should John baptize his converts, if he was not the Christ? In the course of his explanation he made the statement, "There standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

"There standeth one among you. . . ." This is the statement which gives final meaning to the two preceding statements of John. This is the witness, not of himself, but of another. This is the witness that he was born to make, and for which we have been chosen: to detect and to proclaim the One that stands always among us; to remind the world that every breath is taken in the Presence.

Apocalypticism fades into insignificance in the blinding light of this fact. The wholeness of man is restored, and the offense is done away. And the truth could not be more sweet nor simple. It is as Chesterton writes:

"The Christ-child stood at Mary's knee,
His hair was like a crown,
And all the flowers looked up at him
And all the stars looked down."

"There standeth one among you. . . ." He is glimpsed in the blazing glory of the sun, in the eerie stillness of the full and radiant moon, in the sparkle of arctic lakes. He is heard in the murmur of wind through palms, in the battle-cry of the raging winter sea, in the living silence of the desert spaces.

"There standeth one among you. . . ." He is smiling in the lips of little children, laughing as a giant in the happiness of men, weeping in the eyes of His poor. He is felt in the gentleness of the mother's arms, in the strength of work well done, in the well-earned rest that is taken before the fire.

"There standeth one among you. . . ." As a Baby in Bethlehem. As a Man in Galilee. As a sacrificial Lamb at Calvary. As Prince and Victor at the tomb.

"There standeth one among you. . . ." Present at Pentecost. Present in the members of the mystical Body. Present as the paten is raised. Present as the gleaming chalice passes by.

"There standeth one among you. . . ." Let it not be said that we know Him not, but, as His Advent bursts upon the world, that we deny Him not, and we welcome Him.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

The Virgin Birth

I want to thank you very much for your editorial in THE LIVING CHURCH of December 10th. I think you did a very fine job.

I recall Dr. Marshall Boyer Stewart making a couple of comments at the General Seminary that I think might be of interest to you and some of your readers. Dr. Stewart took a very dim view of the argument from silence. But, he insisted that there wasn't much silence about the Blessed Virgin. He frequently pointed out that even the most ancient of liturgies contain references to Blessed Mary Ever-Virgin. And, I remember one of his remarks made in his own inimitable fashion: "You certainly don't argue or write books about something that no one has ever thought to question." But, the amazing thing to Dr. Stewart was how in the world the Jews ever did get the idea of virginity being blessed.

(Rt. Rev.) WILLIAM H. BRADY
Bishop of Fond du Lac
Fond du Lac, Wis.

Although I read your editorial on the Virgin Birth [L.C., December 10th] with a great deal of eagerness, I must confess that when I got to the end of it, I was considerably less than satisfied. The root of this feeling, I concluded, lay in the failure of the piece to mention the Virgin Birth as a reflection of God's love for the world.

From a very tender age, we all learn to say and to revere the thought that "God so loved the world, that he gave his only begot-



ten Son, that whosoever believeth in him should not perish, but have everlasting life." Pertinent to the birth story is the exchange between Jesus and Nicodemus which leads up to this passage: Jesus says, "Except a man be born again, he cannot see the kingdom of God." Nicodemus is incredulous, and asks, "How can a man . . . enter the second time into his mother's womb, and be born?" Jesus chides Nicodemus (and us, too) for being so completely literal as to miss the point altogether, and explains in His reply "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

This exchange, of course, is usually concerned with Baptism, and the whole of the

passage is one of the three optional ones contained in the Prayer Book service. Yet the inference is clear that, in Jesus' case, He had already been born of the Spirit, and not alone by the Baptist's water Baptism. St. John's Gospel is consistent in this detail: since the Baptist is reported as saying, upon seeing Jesus for the first time, "Behold the Lamb of God, which taketh away the sin of the world," and, also, "After me cometh a man which is preferred before me: for he was before me." If God is love, and Jesus is the perfect human embodiment of that love, then surely this can be the result of no mortal union, but a joining of the Spirit to the flesh of a very special kind. The early Church apparently decided that the simplest explanation of this very special union of the Spirit with the flesh lay in the dogma of the Virgin Birth. I have no trouble with this as long as it is associated with God's love for us, as it is in the Nicene Creed (Which for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, and was made man), but to debate the issue apart from God's love seems to me to be, as it was with Nicodemus, to miss the point entirely.

The scientist in the laboratory has no way of grappling with such a concept as love. He observes, records data, and advances hypotheses, but chiefly with respect to measurable phenomena. In the natural world he observes that all living creatures appear to be endowed with an "instinct" toward self-preservation; in man this becomes simply rational behavior. But as man becomes more concerned with the welfare of others, and less concerned with himself, he becomes irrational when measured on the scientific scale of values. In this sense, Jesus was completely irrational. When weighed against the preponderance of rational human beings, Jesus becomes a highly irregular piece of data to which any generalization drawn from the characteristics of the population as a whole becomes exceedingly dangerous to apply. With respect to the birth, then, the scientist would first observe that, for any ordinary man, such an exceptional conception would be virtually impossible. But, he would have to concede, that, in view of the very implausible behavior of the Man, such a thing as a Virgin Birth would be more likely, *provided*, all the rest of the things reported about Him were true; especially that part about His having died on the Cross for the sake of all mankind.

I know that I have labored the point, but if Christ didn't die for me, then it doesn't make any difference what I believe about Him . . . or His birth.

RUSSELL R. RANEY
Greenville, Ohio

Your scholarly editorial, "History and the Virgin Birth" [L.C., December 10th], bothered me. It left the same reaction as do arguments that it is scientifically probable that an atom of the bread or wine I may use in Communion was actually a part of the body or blood of Jesus of Nazareth. That reaction is: "very interesting"; but my belief still rests on faith.

You eloquently argue that it was not Jesus' birth of a virgin, but His deeds, Death, and Resurrection that evoked from men the faith-commitment that He was divine Lord, incarnate. It seems to me that

From Every Age

MEN OF FIRE. Torchbearers of the Gospel. By **Walter Russell Bowie.** Harpers. Pp. ix, 244. \$3.95.

Men of Fire is a series of short biographies of Christian leaders, thinkers, and saints. The author's interests range wide, and the figures he selects for treatment are drawn from every age of Christian history and represent an instructive variety of the types of Christian witness and service.

Some of the choices are of course obvious. It would be difficult to imagine a work of this sort which did not include some account of St. Paul, or of Francis of Assisi, or of Martin Luther. But much of the merit of Dr. Bowie's book lies in the not-so-obvious men to whom he calls attention: Origen, Tertullian, Tyndale, Robertson — to name a few. Scholars may find these familiar enough names; but it is all to the good that Dr. Bowie has chosen to portray such men and their work in a book which is meant to be popular, in the best sense of that term.

Men of Fire is a book of many merits (though, I am inclined to think, its title is the least of them). It is written in a style which is clear, eloquent where eloquence is in order, and, above all, encouraging to the reader. The author is not doing mere hagiography — he makes no attempt to idealize his subjects, or to apologize for them where apology seems vain. The short biographies are based on an extensive historical knowledge; and they succeed in their useful purpose — to portray some of the manifold ways in which men, with their individual idiosyncrasies and limitations, may be made witnesses to Christ.

RICHARD A. NORRIS, JR.

NUCLEAR PHYSICS IN PEACE AND WAR. By **Peter E. Hodgson.** Hawthorn Books. Pp. 156. \$3.50.

This book is volume 128 of the 150-volume Twentieth Century Encyclopedia of [Roman] Catholicism which is now in process of publication. As such it is a somewhat strange member of what is otherwise to be a very voluminous compendium of Roman Catholic faith and practice. Only one chapter deals with the moral aspects of nuclear warfare. The remainder of the book says nothing about religious or ethical aspects of the subject, but attempts instead a purely factual account of the history, scientific background, and potentialities of nuclear energy (but not of nuclear physics as the title suggests).

It is difficult to see the point of the inclusion of this volume in this particular encyclopedia, especially since a num-

ber of competent Roman Catholic moral theologians who have written extensively and well on the moral aspects of nuclear energy are available to do a really definitive volume on this important and difficult subject. The scientific and historical background could have been adequately provided simply by reference to any one of a number of much better and more reliable secular books already available for the general reader.

For a reader who desires a brief simplified account of the major features of nuclear energy in war and peace, this book is marginal. It is strongly biased toward the British effort (inappropriate in an encyclopedia advertised as "international in scope") and it is replete with unfortunate, if not too important, errors. The chapter on moral aspects is well balanced and rather good, but not nearly as complete and authoritative as would be expected in this context. The best chapter is the last one on the international control of atomic energy.

WILLIAM G. POLLARD

In Brief

PREACHING THE NATIVITY. Nineteen Great Sermons for Advent, Christmas, and Epiphany. Edited by **Alton M.**



Motter. Muhlenberg Press. Pp. x, 136. Paper, \$1.95. Includes sermons by Ralph W. Sockman, Gerald Kennedy, James A. Pike, Jaroslav Pelikan, et al.

FLAME FROM AN OXFORD CLOISTER. By **John Nias.** London: Faith Press (7 Tufton St., Westminster, S.W. 1). Pp. 224. 21/- (or about \$3 if ordered direct; more if ordered through American dealer). Would appear to be adequately described by subtitle, "The Life and Writings of Philip Napier Waggett, 1862-1939, Scientist, Religious, Theologian, Missionary, Philosopher, Diplomat, Author, Orator, Poet." Fr. Waggett belonged to the Society of St. John the Evangelist, whose members are commonly known as the "Cowley Fathers."

LUTHER AND THE BIBLE. By **Wilem Jan Kooiman.** Translated by **John Schmidt.** Muhlenberg Press. Pp. ix, 243. \$4. Chapters on Luther's theological preparation, spiritual development, translation methods, etc., that culminated in his translation into German of the complete Bible. Author is professor of Church history at the University of Amsterdam.

on thus put the horse in his proper place head of the cart, and again when you say, *The Church believes in the Gospel first, and only afterwards does it believe in the Virgin Birth.*"

Why, then, do you get the cart before the horse when you say, further on, "Today, it is almost invariably found that a denial of the Virgin Birth is a step in the denial of some aspect of the doctrine of the Incarnation?"

The faith-commitment that God became Man in Jesus the Christ enables one to be somewhat objective about Mary's sex relations or lack of them. The phrase in the Creed, "born of the Virgin Mary," is not so much concerned with the virginity of Mary as it is with the divinity of her Son.

On the other hand, the faith-commitment that God became Man in Jesus the Christ makes it easy to accept the assertion that God became Man through birth of a woman who had "known" no man. This acceptance is by faith, in spite of the scientific and historical doubts you explore — but never because of "explanations" of such doubts.

(Rev.) E. A. DE BORDENAVE
Rector, Emmanuel Church

Middleburg, Va.

Fallout

May I congratulate you on the editorial entitled "Logical Fallout" [L.C., December 3d]? I hope it will help to clarify some of the confused thinking of today on this subject.

ISABEL H. KERR

Springfield, Va.

Dangerous Corollary

In [the November 19th] issue, I read with great concern an article entitled "Let Them Go." I can agree with the author on only one point: that some teenagers shy away from the organized attempts of the Church to provide worthwhile programs for them.

There is, however, a very dangerous corollary to the thesis of the article, which would free many of us from a difficult task. Rather than let young people go, it would seem to me that the Church might more effectively use such programs as those provided by the Young People's Fellowship, Brotherhood of Saint Andrew, Girls' Friendly Society, etc., with more creative genius, in the terminology of our day. Having tried all efforts to make use of these fine organizations and their programs, then, and only then, should clergy and laity alike go the "second mile" with our young people and search them out in particular ways.

As a former chairman of the division of youth in the diocese of Connecticut, I know that here and in many other dioceses every effort is made to assist clergymen and parish leaders to build an effective youth program. Although the task is a demanding one, we must not give over to cries of despair such as "Let Them Go." Young minds and wills let go in this day and age will be captured by a non-Christian philosophy and have no opportunity to learn that only in serving God is there perfect freedom.

(Rev.) HARRY B. WHITLEY
General Secretary, Department of
Christian Education
Diocese of Connecticut

Hartford, Conn.

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PEOPLE and places

Appointments Accepted

The Rev. George B. Anderson, formerly curate at Trinity Church, Northport, L. I., N. Y., and part-time chaplain serving the Veteran's Administration Mental Hospital at Northport, is now vicar of the Church of St. John the Baptist, Hardwick, Vt., and St. John's in the Mountain, Stowe.

The Rev. Mr. Anderson wrote that during the four years that he served the church at Northport three Anderson children were born.

The Rev. George E. Bates, formerly curate at St. John's Church, Ithaca, N. Y., is now rector of St. Andrew's Church, S. Salina St., Syracuse, N. Y.

The Rev. John R. Bill, III, formerly rector of St. Paul's on the Hill, St. Paul, Minn., is now rector of St. John's Church, Corona, Calif.

The Rev. Crawford F. Coombes, Jr., formerly curate at the Church of the Redeemer, Chestnut Hill, Mass., will on January 17 become rector of St. Paul's Church, Millis, Mass.

The Rev. James R. Crowder, formerly assistant rector at St. Paul's Church Meridian, Miss., is now rector of St. John's Church, Mount Washington, Baltimore, Md. Address: 1702 South Rd., Baltimore 9, Md.

The Rev. Henry F. Fairman, formerly vicar of St. Thomas' Church, Alton, R. I., and the Church of the Holy Spirit, Shannock, with address at Carolina, R. I., will on January 1 become assistant minister on the staff of St. Stephen's Church, Wilkes-Barre, Pa. 35 S. Franklin St.

The Rev. John M. Frye, formerly curate at St. John's Church, Fort Worth, Texas, will on February 1 become vicar of St. Stephen's Church, Forest, Va., and St. Thomas', Sedalia. Address: Forest, Va.

The Rev. James A. Kaestner, formerly curate at Trinity Church, Janesville, Wis., will on January 1 take charge of the Church of St. Hugh of Lincoln, Greendale, Wis., and the Church of St. Thomas the Apostle, Hales Corners. (Fr. Kaestner's wife, Judy, is the daughter of the Rev. Harry Pallett and Mrs. Pallett, Oconomowoc, Wis.)

The Rev. Arthur K. Kephart, formerly assistant at Trinity Church, Wauwatosa, Wis., will on December 28 become rector of Trinity Church, Baraboo, Wis. Address: 111 Sixth St.

The Rev. Nicholas Kouletsis, formerly rector of St. John's Parish, Corona, Calif., has for several months been at work as head of the inner city mission project of the diocese of Los Angeles. The Rev. Ernest Vargas has assisted him since November 1.

The new project for East Los Angeles has its office at the Church of the Epiphany, 2808 Altura St., Los Angeles 31. Also involved in the inner city work are the Church of the Redeemer and St. Bartholomew's Church. The mission area has a mixed racial population, largely Spanish, Japanese, and Negro.

A Boy Scout troop for Spanish-speaking boys has been started at the Church of the Redeemer, and Scout activities are also being planned at the Church of the Epiphany. Almost 150 people attended the Confirmation service and dinner held recently at the Church of the Epiphany.

The Rev. Walter Gable Martin, who formerly was doing special work at the Augustana Hospital and the Institute of Pastoral Care, Chicago, is now

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

December

- 24. Yukon, Canada
- 25. Open
- 26. Open
- 27. Open
- 28. Open
- 29. Yun-Kwei, China
- 30. Zanzibar, East Africa

vicar of Christ Church, Cordele, Ga., in charge of St. Jude's, Sumter County.

The Rev. Robert J. McCloskey, formerly executive director of the department of Christian social relations of the diocese of Florida, has for some time been at work in the diocese of South Florida as rector of St. Mark's Church and School, Cocoa, Fla. Address: 4 Church St.

Fr. McCloskey said of St. Mark's: "This parish is . . . in central Brevard County, the fastest-growing county percentagewise in the United States. It is in the heart of the Cape Canaveral NOVA project boom. Missiles and rockets are a part of the air we breathe. With the moonshot developments just getting underway, the staggering 10-year growth of this former rural county will be put to shame by the population boom of the next three!"

The Rev. Canon Donald C. Means, formerly vicar of Christ Church, Milton, Pa., is now chaplain to Episcopal students at Bucknell University, Lewisburg, Pa. He will continue to serve as vicar of St. Andrew's Church, Lewisburg, and to be addressed at 224 N. Third St., Lewisburg.

The Rev. Frederick W. Milburn, formerly rector of St. Luke's Church, Deming, N. M., is now rector of St. John's Church, Sandusky, Mich., and vicar of St. Peter's by the Lake, Forester.

The Rev. Alan P. Smith, formerly executive secretary of the diocese of Milwaukee, is now assistant at St. James' Church, Milwaukee, Wis., with special responsibility for working with Episcopal students at (Roman Catholic) Marquette University and at other downtown educational institutions. Fr. Smith will continue to edit the diocesan paper and journal and to serve as secretary of the executive board and of the annual council. (The post of executive secretary of the diocese was abolished at the recent council of the diocese and an archdeacon appointed, the Rev. Stanley Atkins.)

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The Rev. Robert C. Strang, formerly vicar at St. Paul's Church, Barstow, Calif., is now vicar at Immanuel Church, El Monte, Calif. Address: 11047 E. Lambert Ave.

The Rev. David Corbin Streett, II, formerly assistant to the rector of the Church of the Good Shepherd, Ruxton, Md., is now rector of St. Bartholomew's Church, North Augusta, S. C. Rectory: 1814 Oriode Ave.; official mail: Box 6186.

The Rev. Richard E. Thrumston, formerly canon chancellor of Grace and Holy Trinity Cathedral, Kansas City, Mo., will on January 1 become rector of Christ Church, Canon City, Colo. Address: 1104 Greenwood.

The Rev. Peter B. Tomkins, formerly rector of St. Paul's Church, White River Junction, Vt., is now associate priest at Ascension and St. Agnes' Church, Washington, D. C.

In Vermont Fr. Tomkins was active on various diocesan boards and was area chairman for the ACU. He was a trustee of a school for mentally retarded children which he helped to establish and was also chaplain at the veterans' hospital.

The Rev. William B. Sharp, formerly vicar of Centurion Mission, Fort Leavenworth, Kan., with address at Leavenworth, has for some time been rector of St. John's Church, Abilene, Kan. Address: Sixth and Buckeye, Abilene.

The Rev. F. Plummer Whipple, vicar of St. Alfred's Church, Lake Orion, Mich., has added St. Paul's Church, Romeo, Mich., to his care. (During General Convention he served as convention manager and recently returned from a well deserved vacation.)

The Rev. Robert J. Yonkman, formerly vicar at Christ Church, Charlevoix, Mich., will be vicar at Trinity Church, Gladstone, Mich., and Zion Church, Wilson.

Ordinations

Priests

Albany — On November 18, the Rev. John Van Camp Higgins, rector of Christ Church, Duanesburg, N. Y. He has been deacon in charge of this historic colonial church for the past year.

Pennsylvania — On November 18, the Rev. James F. Mole, vicar, St. Nathaniel's Mission, Philadelphia; the Rev. James E. Gardner, graduate student, GTS; and the Rev. Edward C. Loeffler, curate, St. Mark's, Frankford, Philadelphia.

Deacons

Pennsylvania — On November 18, Curtis Hanners, to be in charge of All Saints' Mission, Fallington, Pa., and Gerald W. Richards, to work in South Dakota.

Receptions

The Rev. Ernst Kempf was received from the priesthood of the Roman Catholic Church on De-

cember 5 by Bishop Page of Northern Michigan. He will be vicar of St. Alban's Church, Manistique, Mich., and St. Paul's, Nahma. Address: 513 Oak St., Manistique.

Depositions

Michael Ellison Canfield, presbyter, was deposed on November 29 by Bishop Gesner of South Dakota, acting in accordance with the provisions of Canon 60, Section one, and Canon 64, Section 3-b, with the advice and consent of the members of the council of advice; renunciation of the ministry.

Armed Forces

Chaplain (Lieut. j.g.) B. Shepard Crim, USNR, formerly addressed in Millington, Tenn., may now be addressed: Bldg. S-59, NAS, Memphis, Tenn.

Chaplain (Lieut.) Christopher B. Young, USNR, formerly addressed in Florida, Rhode Island, and Illinois, may now be addressed: Antarctic Support Activities, McMurdo Sound, Antarctica, Navy No. 20, Box 21, FPO, San Francisco.

Changes of Address

The Rev. David R. Covell, Jr., exchange vicar of the Church of St. Thomas the Apostle, London, [L.C., November 12th] may be addressed until November 1, 1962, at that church, on Boston Rd., Hanwell W. 7, London, England.

The Rev. Lawrence N. Crumb, formerly addressed at Nashotah House, where he was a student, may now be addressed at General Theological Seminary, Chelsea Square, New York 11. He is now doing graduate work.

The Rev. E. John Mohr, formerly addressed in Belvedere, Calif., where he was rector of St. Stephen's Church, may now be addressed at 135 Liberty St., New York 6. He is now secretary of the Church Association Board, New York.

The Rev. Robert H. Platman, priest in charge of St. Bede's Church, Syosset, L. I., N. Y., has moved from 6 Dorcas Ave. to 88 Cold Spring Rd., Syosset.

The Rev. Roderic D. Wiltse, curate at Christ Church, Cooperstown, N. Y., has moved from 48 Susquehanna Ave. to the residence recently purchased by the church — at 18 Beaver St.

Births

The Rev. Sanford Garner, Jr. and Mrs. Garner, of St. Matthew's Church, Kenosha, Wis., announce the birth of their first child, Sanford Garner, III, on November 12 (his mother's birthday).

The Rev. Robert D. Gerhard and Mrs. Gerhard, of Trinity Church, Three Rivers, Mich., announce the birth of their third child, Jane Fell.

The Rev. Frank J. Haynes and Mrs. Haynes, of St. Joseph's Church, Detroit, announce the birth of a son, Frank J. Haynes, III, on October 27.

The Rev. Karl E. Marsh and Mrs. Marsh, of St. Michael's Church, Noblesville, Ind., announce the birth of their second child, Christine Renée, on October 22.

The Rev. George W. Murphy and Mrs. Murphy, of the Church of St. Michael and All Angels, Mission, Kan., announce the birth of a daughter, Kimberly Gaye, on October 30. They now have five children, four girls and one boy.

Marriages

Miss Louise Gordon Bradley and the Rev. Ralph Foley Johnson, assistant at St. Paul's Church, Delray Beach, Fla., were married on December 2.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Irene Sophie du Pont, lifelong member of the Cathedral Church of St. John, Wilmington, Del., and generous benefactress of the Church and related institutions, died on November 28th, at Granogue, near Wilmington, Del.

Mrs. du Pont was born in Greenville, Del., in 1877. Among her major interests for many years were St. Andrew's School, Middletown, Del., and the National Cathedral in Washington. She planned



and established Camp Landis, near Centerville, Del., where every blind citizen of Delaware is guaranteed two weeks' free vacation. The Delaware Commission for the Blind elected Mrs. du Pont to honorary life chairmanship 11 years ago in tribute to her more than 30 years of service as active chairman. Other of her benefactions were to Sunny Hills School and Sanford Preparatory School, near Hockessin, Del., and to St. James' Church, Newport, Del. Her interests ranged from work for dependent children to art and fine music.

She is survived by her husband, Irénée du Pont, retired former president of the du Pont Company; a son, Irénée du Pont, Jr.; seven daughters, Mrs. Ernest N. May, Mrs. Crawford H. Greenewalt, Mrs. J. Bruce Bredin, and Mrs. Robert B. Flint, all of Greenville, Del., and Mrs. Henry H. Silliman, Montchanin, Mrs. Colgate Darden, Norfolk, Va., and Mrs. Philip G. Rust, Thomasville, Ga.; 35 grandchildren, and 13 great-grandchildren.

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ST. MICHAEL & ALL ANGELS 5th St. & Wilcox
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses: 7:30, 9:15, 11; Daily Mass: Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 6; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6
& 12; MP 6:45; EP 6; C Sat 4-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun: 7, 8, 9:15, 11; Daily; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also
Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,
11:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B.
Caldwell, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT AND DAY SCHOOL
1003 Allendale Road
Rev. Peter F. Watterson, r
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri
10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

CHICAGO, ILL. (Cont'd)

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick
Sun: MP 7:45, Masses 8, 9 & 11, EP 7:30; Wkdays:
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

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Daily: 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

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Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. R.
Magruder
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser, EP
5:30; Daily 7 ex Sat 9, EP 5:30; C Sat 5, 8, Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Sun: Low Mass 8, Sol High 10; Daily Mass 7
ex Thurs 10; C by appt

NEW YORK, N. Y.

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Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

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Rev. Terence J. Finley, D.D., r
8, 9:30 HC 11 Morning Service & Ser, 9:30 & 11,
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
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HC 7:30; HD HC 7:30 & 12

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B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

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NEW YORK, N. Y. (Cont'd)

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Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays: HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5
& 8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:15, EP daily 5; C Sat 4-5 & by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,
Sat 12

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily
7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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